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Japan only)

## 'OUR JOB IS TO SERVE GOOD COFFEE AND...'

by Phil Hausknecht

"Coffee? I serve the best coffee in Shinjuku and we're open till one in the morning, or longer if people want to stay and talk," said Takada Eiji, a Kyodan pastor operating a snack-bar in the heart of Tokyo on a full time basis.

Some fifty concerned persons recently gathered from all over Japan to share insights into and discuss *mizushōbai* (night life work) as a form for mission. In his introductory remarks Professor Takenaka said that the coffee shop, as a Japanese institution, could be a "branch store" of the Church. Disagreeing were Pastors Takada and Rudy Kuyten. From his experience in his Shinjuku snack-bar "Place 25:00", Takada emphasized, "This coffee house thing sounds new, but if the Church uses it as a means of gathering converts it will end up just like church-centered English classes."

Echoing much the same sentiment from his full-time coffee shop "Good Hour" in Sapporo, Kuyten said, "We don't advertise for the organized church. The coffee shop is not a church. It's a servant form of mission and our job is to serve good coffee, make friends and seek the encounter of life with life. We show that Christ can be encountered outside the church. The center of life is the world and as Christians we are to serve the world."

For two days at the Kansai Seminar House the participants traded ideas on management, training of personnel, coffee making (using five different methods and learning the fifteen basic blends), types of program possible and the importance of decoration and mood. The whole workshop ended with an actual coffee shop demonstration, everyone sharing in the coffee making and program.

In discussing the motivation and purpose of this type of mission "encounter" was the term most frequently used. As a result of encounter the "Good Hour" has channeled several persons to churches in Sapporo for baptism and "Place 25:00" provides opportunity for counsel on all the issues of life. "Shalom" in Osaka is staffed by volunteers and opens once a week to youth for programs and discussion. At the Shimanouchi Church coffee shop in south Osaka, non-Christian youth have a place to meet under the steps of the church entrance. "Coffee Corner", the entrance area to Kurashiki Church, lost money in 1972 but is trying to be a pipe into society. "The Grapevine" in Muroran, Hokkaido, is the second floor of a layman's shoe store where high school students and even families gather, and this is where the pastor often talks with the secular world.

In a Bible study, Professor Takenaka stressed the reality of many types of encounter, saying that encounter with Jesus meant the healing of all types of affliction. He also said that we must recognize the need for social and political healing and that this is the area where the coffee shop has a role to play.

"Christians have to be involved in *mizushōbai*" was the conclusion of a dialogue that participants hope will be continued annually.

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BAPTISTS TRYING TO DEAL WITH  
THEOLOGICAL EDUCATION CRISIS

Recently the theological departments of many Christian universities are facing problems and a time of crisis. The theological department of Kanto Gakuin University closed this year. Aoyama Gakuin Theological Department is not accepting new students. Some of the problems faced by these departments are: (1) decreasing enrollment, (2) the decision of more and more theological department graduates not to enter the ministry, (3) student protest within the university, and (4) financial problems.

Another reason for this crisis was suggested by Professor Ikado of Keio University in the May 5th edition of the *Asahi Shimbun*. He said that the University administration is interested in the theological department only as a financial operation; therefore, with its present problems, the theological department is thought of as just a lot of extra baggage.

A recent article in *The Christ Weekly* stated that the real effects of these problems will be felt in 10 to 20 years when there will be a shortage of ministers and churches may even have to close.

But the *Asahi Shimbun* article also gives positive examples of efforts by seminaries to meet these crises: by being more open to the world and by trying to serve the world rather than just making Christians. Doshisha University and Kansei Gakuin University are mentioned in this connection.

The Japan Baptist Union (*Nihon Baptist Domei*) has a special interest in the problems and possibilities of Japanese theological education. Until now, the training of the majority of the ministers and evangelists of the JBU was entrusted by that Union to the theological department of Kanto Gakuin University. With the closing of this department in March, 1973, the JBU set out to develop a Mission Training Institute. The possibility of this kind of institute had been in the minds of JBU leaders since the time the theological department of the University stopped accepting students several years ago. The JBU felt it must consider taking the responsibility of theological training for its ministers upon itself rather than entrusting it to the University.

A committee to study this problem was set up by the JBU annual meeting. They concluded that the responsibility for theological education lies with the churches themselves--that this must be the work of the JBU Churches. The committee reported to the JBU annual meeting that they felt this education must also be open. By open is meant that there must be cooperation with other seminaries and communication with other denominations. They also recommended that a steering committee be established to put these ideas into action. These recommendations were approved at the 1972 JBU annual meeting.

This steering committee for the Mission Training Institute has set up two other committees--one to put general ideas into practical action, headed by Rev. Akira Sakurai--and the second to get financial support for the Institute.

Eventually the Institute hopes to have its own building, but for the time being it has its headquarters in the JBU office at the Japan Christian Center.

Some of the programs envisioned for this Institute are: (1) programs for and in local areas, (2) education of future Baptist ministers in the Baptist history and faith, (3) training of lay ministers and teachers, (4) study of the relationship between the church and Christian schools, and (5) development of ecumenical relationships.

The JBU feels that in this struggle to set up a new theological training program for its denomination, they will come to a better understanding of their Christian call to mission in the world.

--Akira Sakurai



POLITICAL AND ECONOMIC SITUATION IN SOUTH KOREA 'TENSE' \* JCAN May 25  
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Recent reports from South Korea indicate that (1) the political situation has become more tense since the March 10 arrest and April 28 court-martial of military leader Gen. Yun Pil Yong; (2) the economy's shaky foundation, built on military income and foreign loans, is being fortified by a large influx of Japanese investments; and (3) the South Korean government is losing its battle to stop international recognition of North Korea.

1) General Yun, commander of the Capital Security Command and one of the most powerful and respected men in the Korean military, was arrested March 10. Because of complete government censorship, there was no news of his arrest. Still, the information leaked out and created a flurry of rumors about a major power struggle at the highest level of the government. On April 28 the government tried to squelch these rumors by sentencing Gen. Yun to 15 years in prison on charges ranging from organizing a "private group" within the military and extortion to luxurious living and "drinking and pleasure with girls in secret restaurants."

The reports say, however, that the high-level power struggle is continuing. The gist of the struggle is that the South Korean military wants to re-establish its power position vis-a-vis the Korean CIA. The military feels that the events of the past year--the North-South talks (headed by CIA leader Lee Hu Rak), martial law and reconstitution of the government (October through February), and the end of the Viet Nam war (in which 300,000 Korean troops participated)--have all weakened the military and boosted the Korean CIA. The rumors are that the power struggle will continue, if not deepen.

2) At the same time, the South Korean economy appears to be booming despite many problems below the surface. The GNP is expected to exceed \$10 billion this year, meaning a GNP per capita of more than \$300. However, the masses are receiving little benefit from a boom that mostly helps a small clique of rich Korean capitalists and foreign investors in the U.S. and Japan. By government design, wages are being kept depressed (and union organizing and strikes outlawed) in order to attract more foreign investment, particularly from Japan.

One of the most important happenings in South Korea now is the shift in the economy's dependency from the U.S. Military to Japanese corporations. Between 1966 and the January, 1973, ceasefire, South Korea earned more than one billion dollars in foreign exchange from its U.S.-paid mercenaries in Viet Nam. The economic bonanza both generated impressive economic growth and softened the blow of trade deficits that averaged one billion dollars a year in the late '60s. With this source of capital gone, South Korea has turned to the Japanese, who are responding generously. In the first three months of 1973, Japanese invested \$103 million in South Korea and quickly replaced the U.S. as the country's number one investor. (In all of 1972, Japanese investment in ROK totalled \$67.4 million.)

Also at the foundation of the Korean economy is \$2,874 million in foreign loans. Interest and principal due on these loans was \$321 million in 1971, and by 1976 they will total \$640 million. Because these increases require stability and growth, the South Korean government has three major policies: internal repression (actualized during last fall's martial law and "legalized" in the new Constitution); increased Japanese investment; and continued U.S. military presence and military aid.

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STAN STAN the NCC man  
stole a base and away he ran  
if the umpire doesn't catch him

the doctor will  
with two months on crutches  
and a whopping bill

(Stan Manierre will however be able to return to the U.S. for June-July as planned)



3) *The reports from Korean say that one of the South Korean government's major goals in initiating talks with North Korea last July 4 was to delay international recognition of the North on the grounds that "as long as we're talking, nobody should interfere."* However, the North has used the talks for the opposite reason--and appears to be succeeding. In April, a number of Scandinavian countries, among others, recognized the North. It has been admitted to the Inter-Parliamentary Union (IPU) and the World Health Organization (WHO) in recent weeks. The South Korean government is increasingly afraid of similar action by the UN General Assembly this fall, in which case the basis for U.S. troops in Korea (under UN auspices) would be gone.

The presence of the police and CIA in all aspects of life in South Korea--political, cultural, journalistic, religious, economic, educational--appears to have sharpened rather than dimmed the democratic hopes of many Koreans. The reports say that, although Koreans cannot give expression to their democratic beliefs in any form, the beliefs have grown deeper in the face of the increased repression.

The Koreans recognize that there is a mutuality--a whole series of cause and effect relationships--between the government's three policies of internal repression, Japanese investment, and U.S. military assistance. However, Koreans don't want to stop all three policies just because the first--the repression--must be stopped. The Koreans for the most part are pragmatic about the economic tie to Japan and the military tie to the U.S., feeling they are helpful to the people within currently understood bounds. One of the understood bounds on the economic tie to Japan is that it be kept just that--an economic tie. There are reported fears in Korea, however, that if Japan ever has a serious economic crisis it might try to enlarge its ambitions in Korea.

*Korean Christians, because of government pressures and because of some apolitical, fundamentalist tendencies, are said to be relatively quiet and inactive these days.* However, the quietness in some parts of the church is attributed to serious theological study and reflection about what God's will is for them in the midst of the repressive political situation.

The government reportedly has adopted slightly less direct forms of harassment of democratic elements in the Christian community recently. For example, pastors say that the CIA no longer regularly makes a point of attending certain churches every Sunday. Rather, the CIA simply tells the pastors to stay in line or their property valuation for tax purposes will increase.

#### JAPANESE MUSIC LITURGY CELEBRATES RELIGIOUS FREEDOM

For the past six years the English-speaking congregation of the Franciscan Chapel Center has experienced Japanese culture through an annual Japanese Eucharistic Liturgy sung with the accompaniment of Japanese musical instruments. The liturgy was held this year on April 29 with the added feature of celebrating the 100 years of religious freedom for Christians since the issuing of a decree by Emperor Meiji in 1873 which ended the 259 year period of persecution during which Christianity was outlawed.

As an expression of thanksgiving for this freedom, and in the spirit of peace and unity for all mankind, the Rite of Peace was celebrated as a climax of this Japanese Liturgy, during which Fr. Campion Lally, representing the foreign Catholic community, presented a Scroll of Thanks to the Rev. Shodo Kuya, Jodo Buddhist priest of the Saikai Temple in Yokohama where Pere Prudence Gerard, M.E.P. found shelter in the days before the ban on Christianity was lifted.

An American missionary attending the liturgy said, "I hope that this spirit of encounter between the foreign Christian community and Japanese culture, including music and religion, can begin to permeate the Japanese church, to help show that Christianity is not just a Western religion, foreign to the Japanese."



"I still think the church should not go to the civil court to settle church affairs," was the comment Dr. Jurgen M Moltmann made (JCAN #428, March 16, '73) after observing some aspects of the church situation in Japan. One of the notable phenomena in the recent Japanese church struggle is that there is a growing number of court cases emerging that involve Christian churches. They fall into two categories--

There are cases in which Christians argue against injustice in the society. The following falls under this category:

1. *Rev. Shunichi Tanetani case* (JCAN #405, Feb. 25, '72): Tanetani tried to help two activist high school students, who were suspected of disorderly conduct at a student struggle, by sending them to his friend's church for a few days. The charge in Kobe District Court is "concealment of offenders." Tanetani and supporting Christians argue that it was pastoral duty.

2. *Chon Suk Park case*: Park was denied employment by Hitachi Co., because he was a Korean. Park appealed to Yokohama District Court for his right. A supporting groups including many Christians has been formed.

3. *Yasuko Nakaya case*: After Nakaya's husband's death as SDF (*Jieitai*) personnel, in spite of her protest, the SDF enshrined him in a Shinto Shrine. Yasuko, being a Christian, appealed to Yamaguchi District Court to remove his name from the enshrined list. Many Christians, especially those active in anti-Yasukuni movement, are behind her.

In all of these cases, attorney Nakadaira, a Christian ex-high-court-judge (JCAN #411, May 26, '72) is representing these persons. Moltmann's comment was not directed toward these cases, however.

The following cases fall into another category:

1. *Tokyo Kyoku Case*: Tokyo District of the United Church of Christ in Japan called its general assembly in 1971. Fearing an attack by the radical group, the Kyoku prepared volunteer Christian young men to refuse their entry. An inevitable clash resulted in minor injuries. The Kyoku appealed to Tokyo District Court for reparations to cover injuries. Hearings are under way.

2. *Tokyo Union Theological Seminary case*: Antagonism between a segment of the student body and the faculty resulted in picketing of the campus and removal of the picket by the power of riot police in early 1970. In February, in order to avoid attention of the students, the faculty loaned private homes to execute the entrance examination. The students detected one of them and used a certain degree of violence to obstruct it. TUTS appealed to Hachioji District Court for compensation of damages. On April 20, the court sentenced three students to between 8 and 10 months in prison with a stay of execution for three years. The students have appealed to a higher court.

3. *Aoyama Gakuin case*: Partly because of financial reasons and partly because of Board members' mistrust of faculty members, the school Board decided to close down the theological department, without any prior consultation with the faculty. The faculty refute as groundless every reason for closing down laid out by the Board. In the meantime an undergraduate student of the department appealed to the Tokyo District Court for his right to be admitted to the graduate course, which went into non-existence as of this academic year. His logic is that it is a violation of the contract which was made between school and students at the time of their admittance. In the school pamphlet it was clearly stated that any ministerial candidate should go on to the graduate course after finishing the undergraduate. A Christian supporting group has been formed.

"If one of your number has a dispute with another, has he the face to take it to pagan law-courts instead of to the community of God's people?" ask Paul and Moltmann. Is anyone in the Japanese churches asking?



TWO COURT DECISIONS IN RELATION TO WOMEN'S RETIREMENT AGE--

On March 12, 1973, the Tokyo High Court denied a suit brought by Mrs. Miya Nakamoto against the Nissan Automobile Co.'s retirement-age discrimination against women. The judge said in his decision: "...Women workers are more limited than men. Compared to men, women do not improve in work skill. Also the level of their contribution to the company is lower. The unbalance between wages and productivity starts showing at an earlier age in women than in men workers..."

However, 11 days later a Tokyo District Court returned a favorable decision for Mrs. Nakamoto, and Nissan lost the case. The grounds: "Unless there is proof as to differences of working ability, efficiency and skillfulness between men and women the company violates the Labor Standards Law, Article 4, in regards to hiring women at disadvantageous wages. No reasonable ground can be found for the company's regulation of five year difference in retirement ages between men and women..."

However, on May 11 Nissan appealed to a higher court to reverse the decision of the Tokyo District Court, so Mrs. Nakamoto can not get back to her job. Mrs. Nakamoto says, "I believe two different judgments are very expressive of Japanese men's thinking today. Although the Nissan Auto Co. has extended women's retirement age five more years to 55 from April, at the same time the men's retirement age was also extended from 55 to 60 years. I know very few women who continue to work to retirement. Thus, the reason why Nissan fought this case so hard is not financial, but rather they are trying to reinforce the idea of women as an inferior sex in the company's organization." Working women's groups support her, stressing the point that sex discrimination and sex differences must not be confused. Sex difference cannot be the measure of the level of one's contribution to a company, they say.

SUPREMECOURT DECISION ON PATRICIDE--On April 4, 1973, the Supreme Court voted to outlaw capital punishment and lifelong imprisonment in murder cases of patricide (the Criminal Law, Article 200), on the grounds of Article 14 of the Constitution (equality of people under the law.) Among 15 judges the decision was 14 to one. The dissenting judge indicated that the relationship between parent and child is basic to human ethics. Thus, the penalty for murder in such a relationship should be capital punishment. Six among the 14 judges who voted for the change reasoned that the separation of patricide from general murders (the Criminal Law, Article 199) is itself against equality of the people under the law. But the rest of the 14 did not deny a difference in nature of patricide from general murders. Their reasoning was that the penalty for patricide was too severe, so that this irrational discrimination itself is against the Constitution, Article 14.

People's reactions: "This judgment did not completely cut off the old feudalistic 'family system', which has been basic to the social structure. But let's rejoice in the reality that the Constitution is alive." And: "I believe it will release women from the 'family System'. We should not forget that a murder of the husband's parents by the wife is also penalized by capital punishment."

On April 4 there are 36 trails in process in various courts besides four persons waiting execution for patricide.

HOLIDAY TRAFFIC TOLL--Between April 28 and May 6, which was studded with five national holidays, the traffic death toll totaled 390, averaging 43 per day.